

THE ABOLITION CONSPIRACY
TO
DESTROY THE UNION;

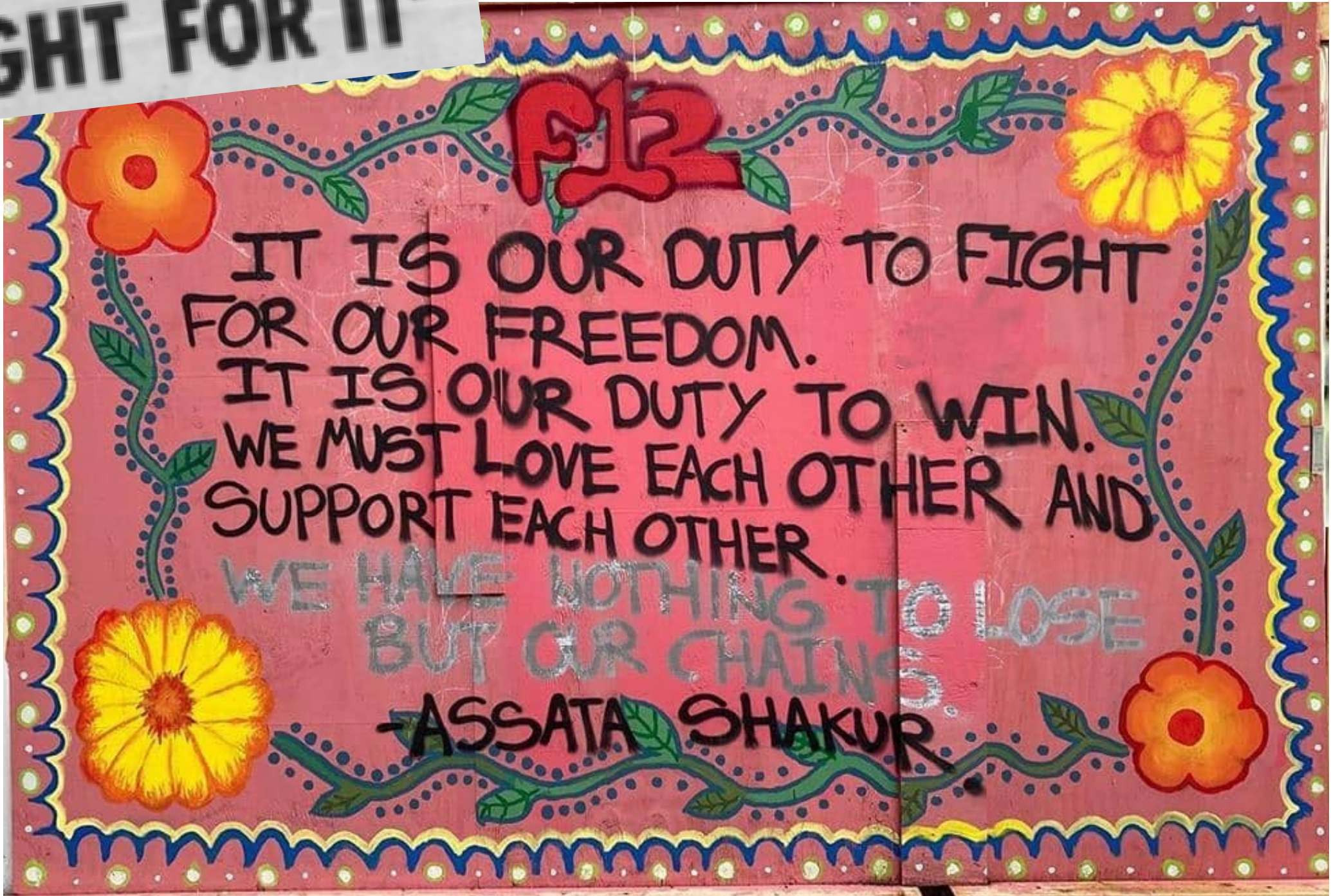


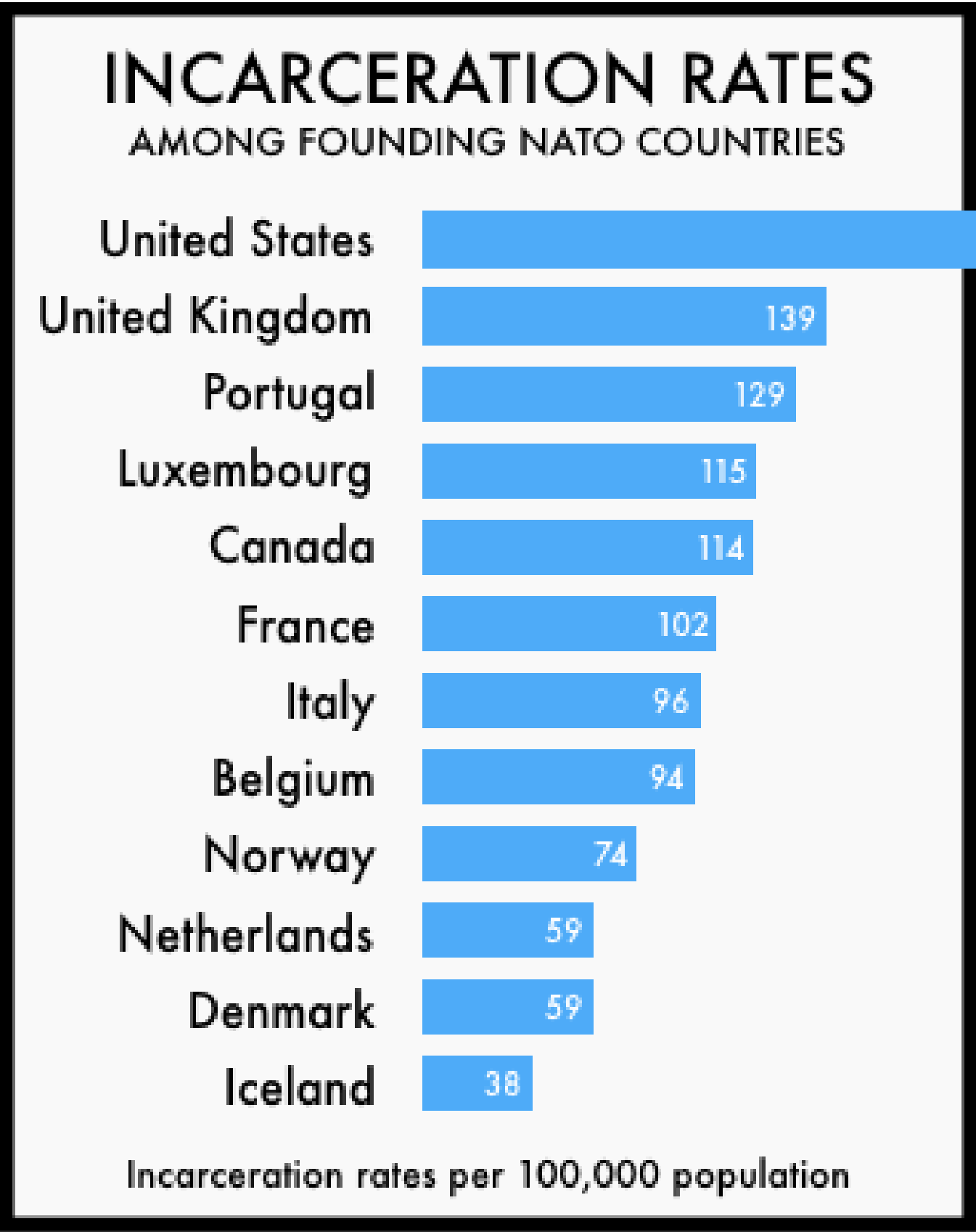
FREEDOM
LIBERATION
ABOLITION!
JUSTICE
JOY!

**A VOTE FOR
REVOLUTION**



**"IF YOU WANT PEACE,
YOU'VE GOT TO FIGHT FOR IT"**





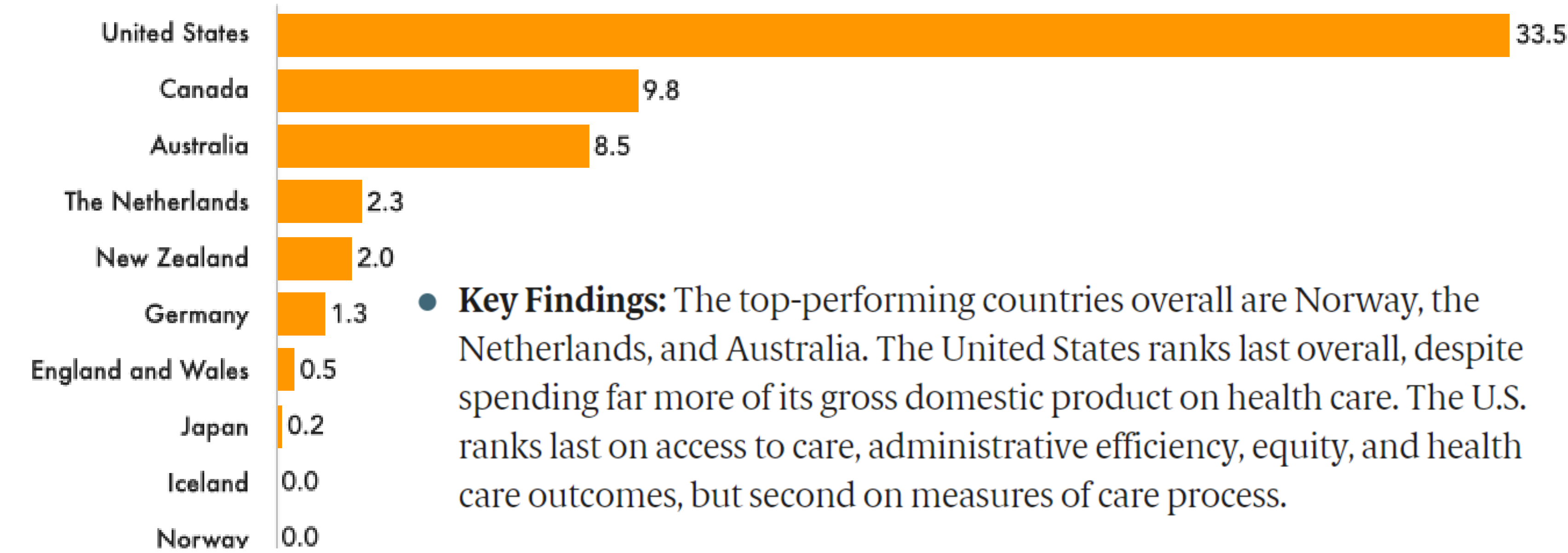
Poverty Facts and Myths

Fact

4

America's Poor Are Worse Off Than Elsewhere

Number of people killed by law enforcement per 10 million population in the most recent year with available data



top The Washington Post

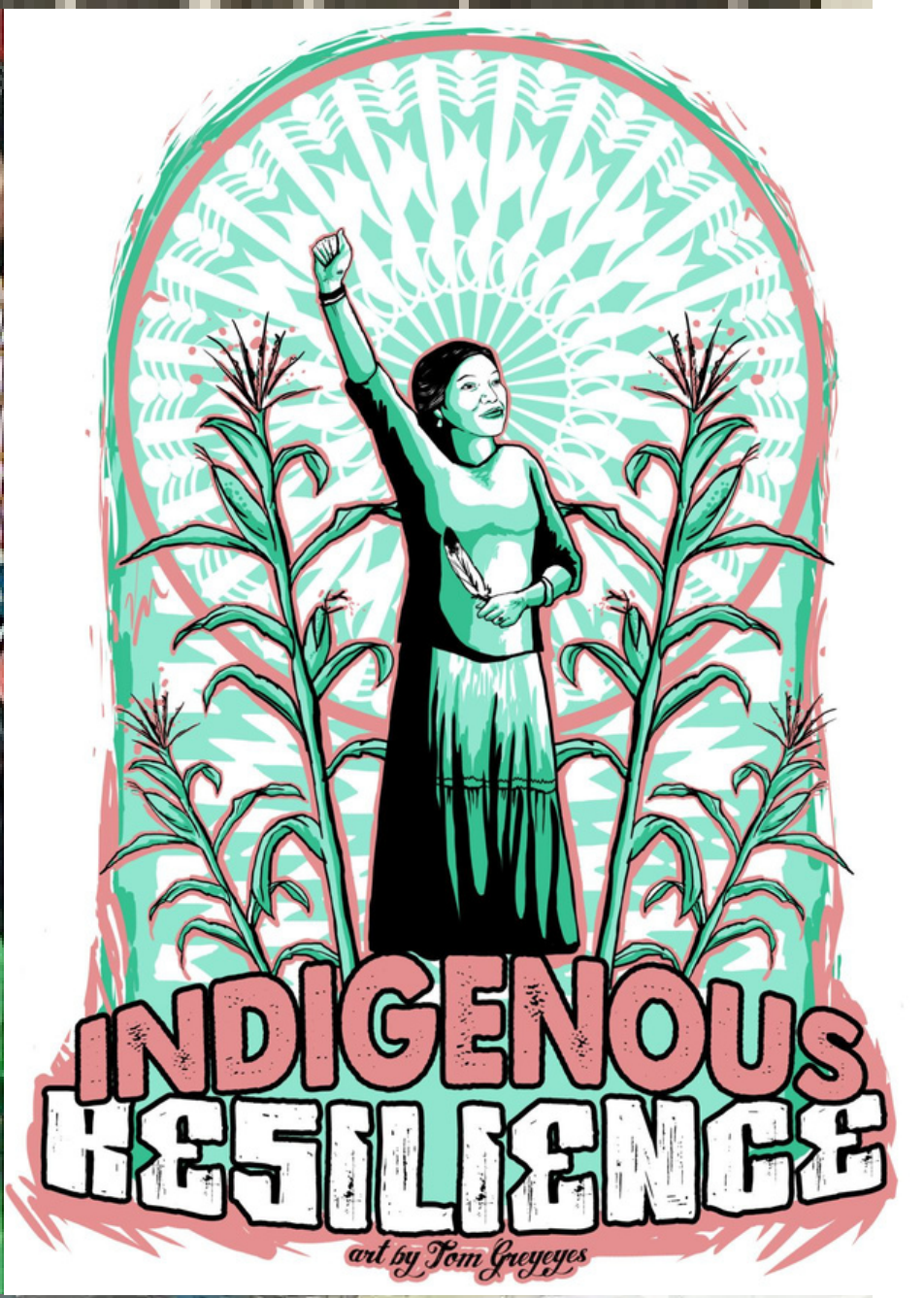
U.S. health-care system ranks last among 11 high-income countries, researchers say

The United States has the worst health-care system overall among 11 high-income countries, even though it spends the highest proportion of ...

1 month ago



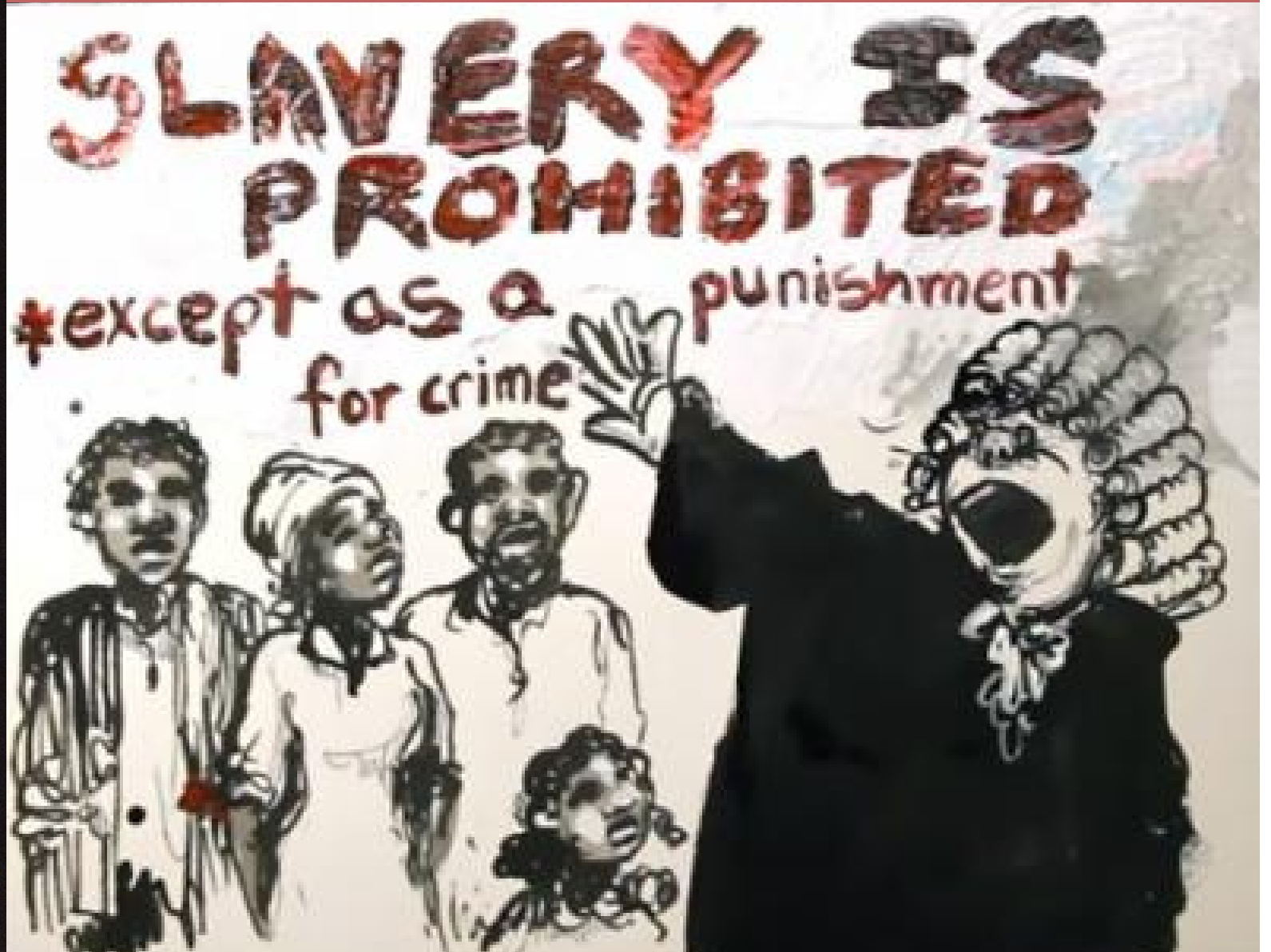
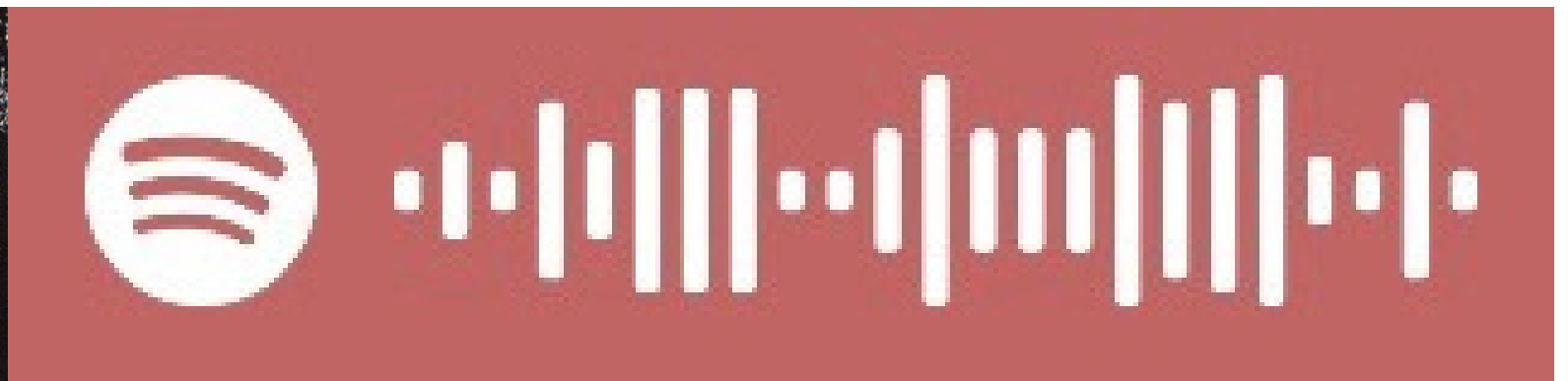
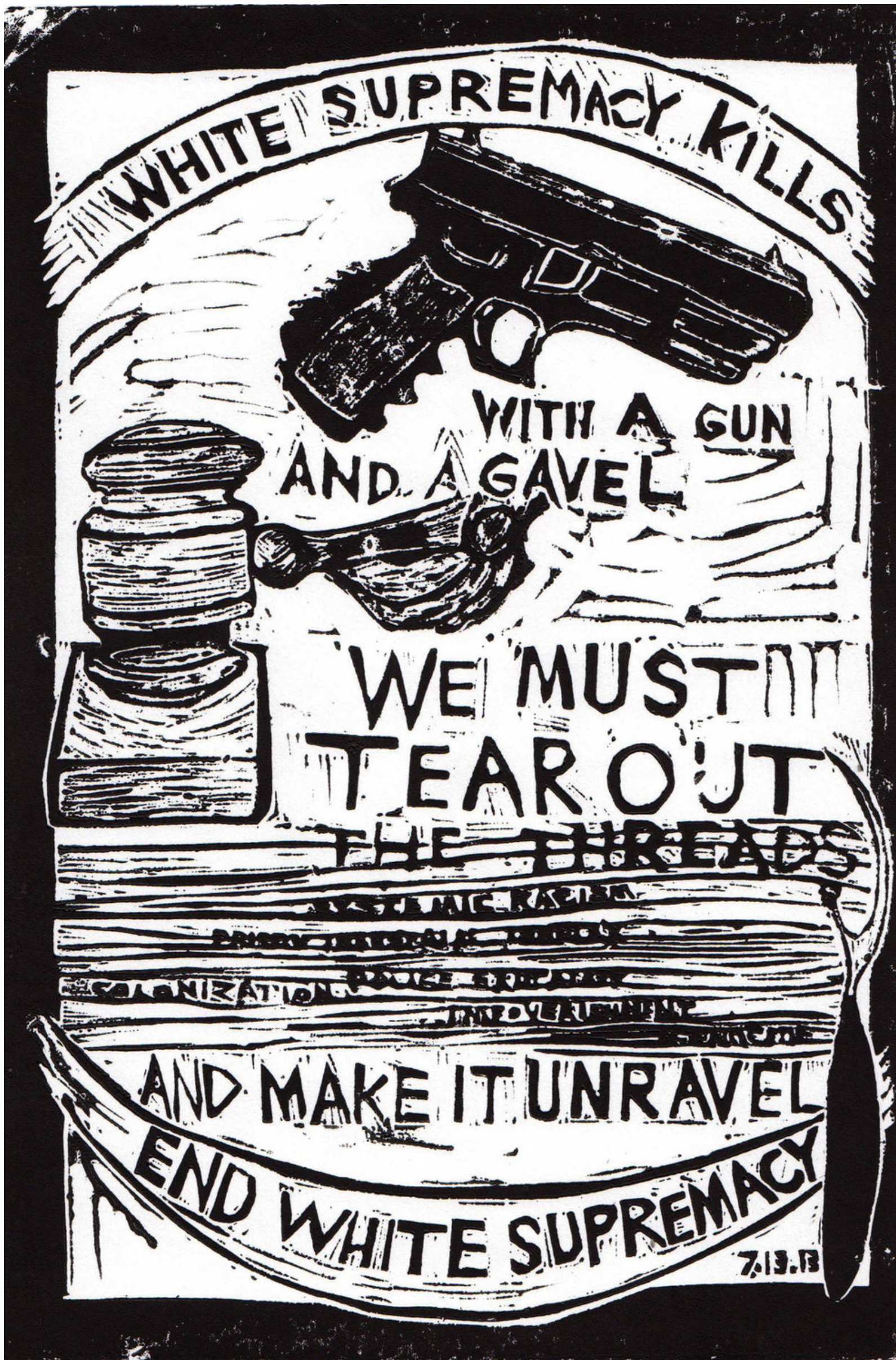
INDIAN TERRITORY
THAT
GARDEN OF THE WORLD,
OPEN FOR
HOMESTEAD AND PRE-EMPTION





SLAVERY REPARATIONS
TA-NEHISI COATES
New York University
Writer in Residence

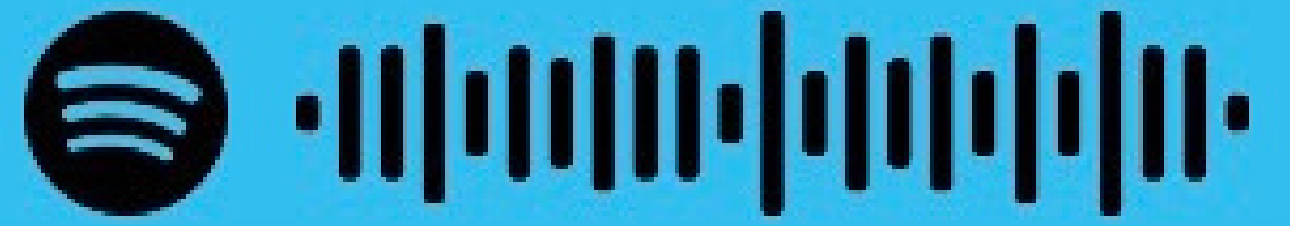
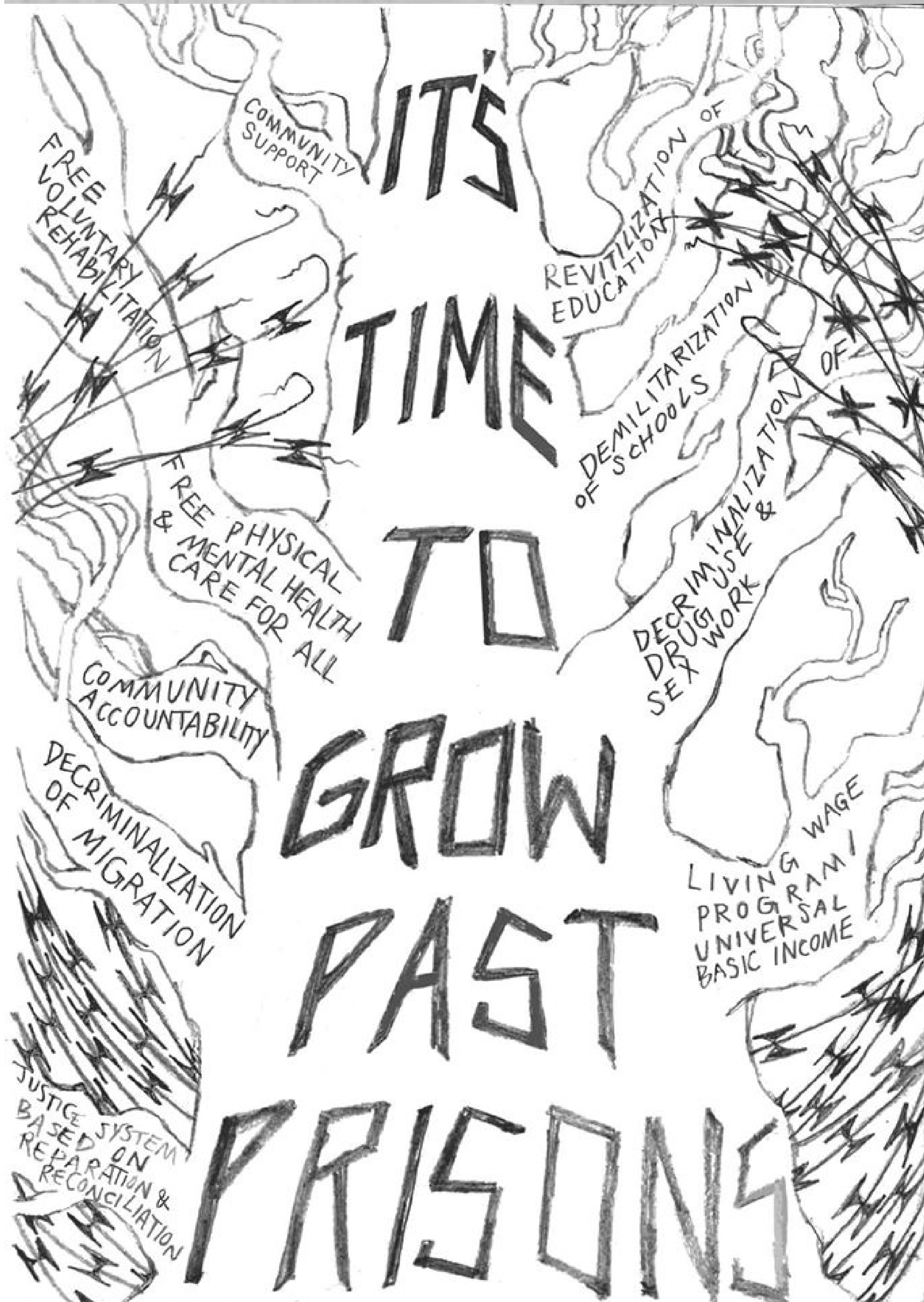
”Author Ta-Nehisi Coates testifies at a House Judiciary hearing on Reparations on June 19, 2019. Coates (’The Case for Reparations,’ ’Between the World and Me’) argued that African Americans have been exploited by nearly every American institution, before and since slavery ended. But only chattel slavery ended, not legal slavery, which manifests in the penal system as codified by the 13th Amendment, stating that if you are convicted of a crime, you become a slave of the state. Two million people locked in prisons, jails and detention centers with another 4.5 million people under some kind of state supervision can attest to the fact that every one of those Euro-American institutions built on the blood, sweat and tears of Black and Indigenous people and undergirded by white pathology and racism have created multiple pipelines to prison and thus continue crimes against humanity to this day; and why, as Anthony Gay argues here, reparations for past and continued crimes against Black people must also be recognized by the international community and awarded now!” (SFBayView, 2021)



**"POLICE VIOLENCE
IS A MISNOMER.
POLICING IS
VIOLENCE."
-MARIAME KABA**

**IF THE COURTS DON'T GIVE JUSTICE TO THE PEOPLE,
THEN THE PEOPLE WILL GIVE JUSTICE TO THE COURTS!**

WE ARE NOT CRIMINALS, NOR ARE WE ENEMIES OF THE PEOPLE



"The idea that we criminalize fellow human beings based on optics, based on the need to progress in politics and gain power, and for economic reasons and financial reasons, for financial gains, and **we throw out humanization for criminalization.**"

Ava DuVernay





The negative health consequences of incarceration for individuals who have experienced it are well documented [1]; however, emerging evidence suggests that mass imprisonment affects population health more broadly [2], including negative health consequences for family and household members of those incarcerated. Recent national estimates from the Family History of Incarceration Survey estimate that 45% of Americans have ever had an immediate family member incarcerated in jail or prison, including 42% of Whites, 48% of Hispanics, and 63% of Blacks [3]. Approximately 8% of children in the United States have experienced parental incarceration [4], with 25% of Black children experiencing parental incarceration by age 14 [5]. Because incarceration is a normative experience for some groups in the United States, it is a public health priority to understand how it affects people who were not themselves incarcerated, but who had a family member who was.



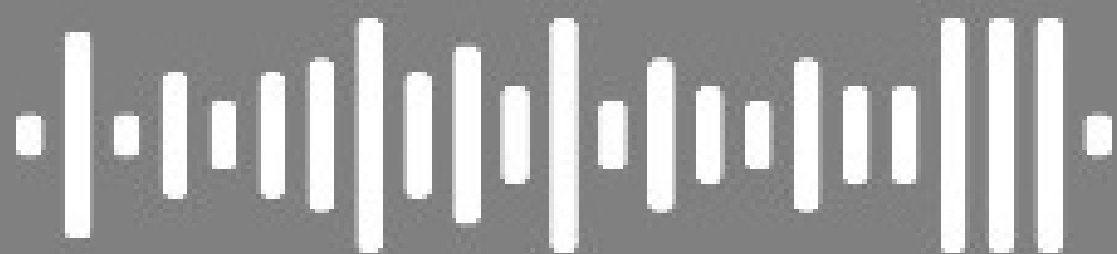
“Residents of neighborhoods with high incarceration rates endure disproportionate stress, since these communities face disrupted social and family networks alongside elevated rates of crime and infectious diseases. However, only recently have researchers considered how incarceration rate might serve as an ecological variable, rather than just as a something that shapes individual behavior. A new article in the American Journal of Public Health evokes environmental-health research by treating incarceration as a toxin. A team led by Mark Hatzenbuehler of Columbia University’s Mailman School of Public Health examines how higher than average ‘exposure’ might impact community well-being in less direct ways.”
(The Atlantic, 2015)

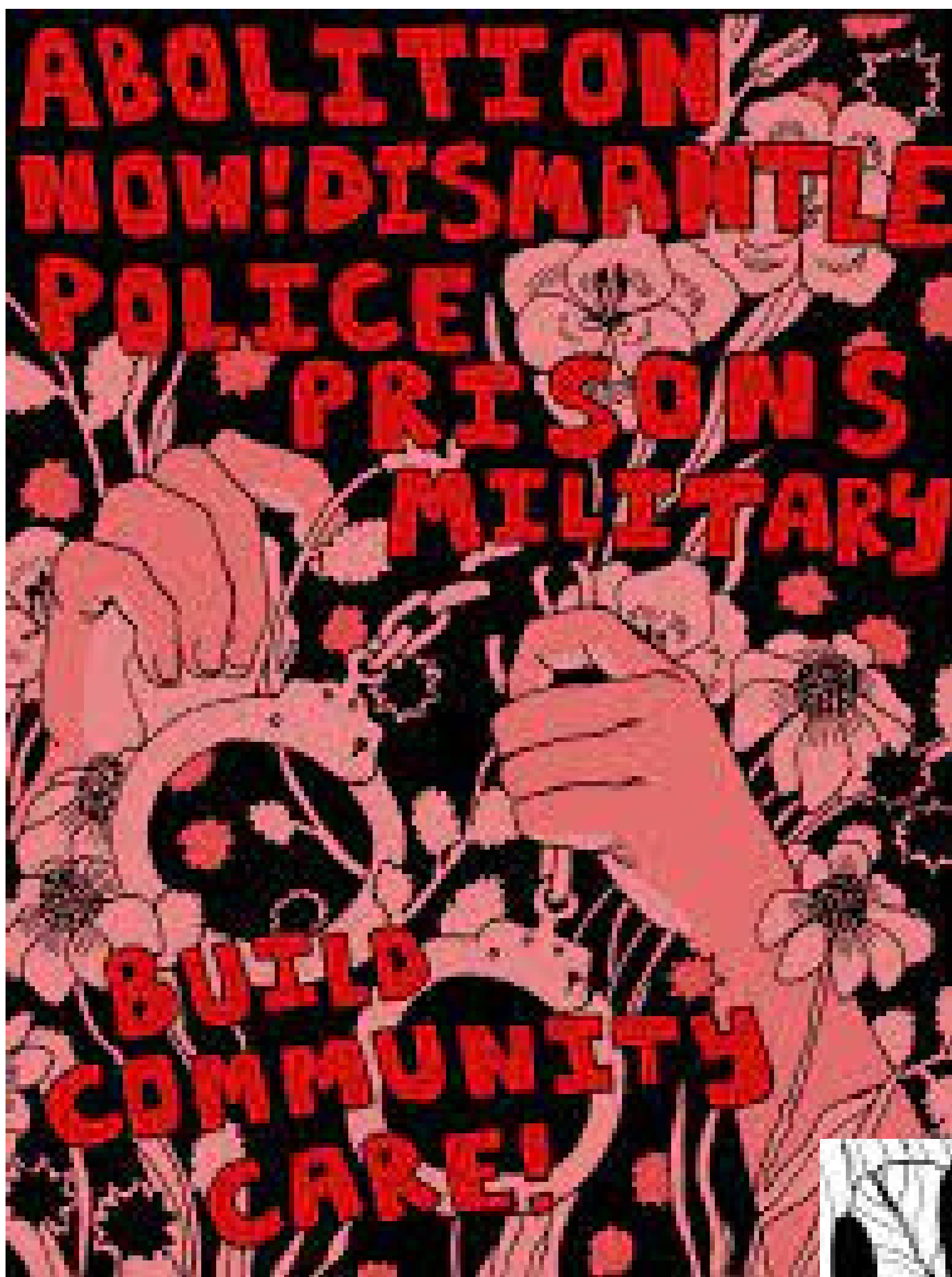
ABOLITION IS AN ACT OF
radical love

"The Free Health Center occupies this land illegally according to the law, but we feel that the people's authorization is the only authorization necessary."

COMMUNITY IS
RESISTANCE

WE NEED
HOUSING
EDUCATION
HEALTHCARE
LIVING WAGES
MENTAL HEALTH
SUPPORT
COMMUNITY
PUBLIC TRANSIT
GOOD FOOD
ARTS + CULTURE
GREEN SPACES
~~MORE POLICE~~

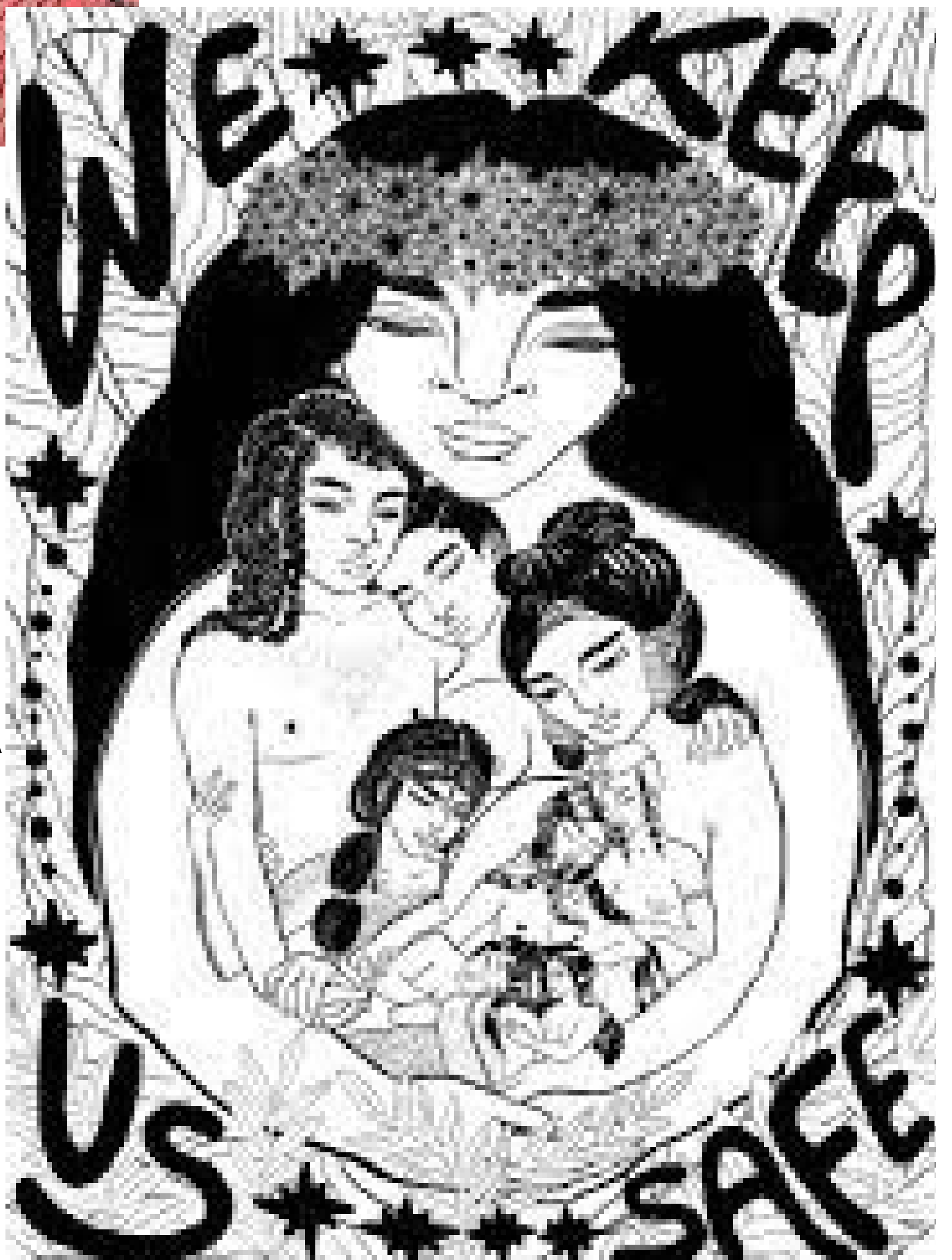




In mutual-aid systems, people work cooperatively to meet the needs of everyone in the community. It's different from charity, which features a one-way relationship between an organization and recipients, and often responds to the effects of inequality but not its causes. Mutual aid is an act of solidarity that builds sustained networks between neighbors. As prison abolitionist Mariame Kaba explained to the New Yorker: "It's not community service — you're not doing service for service's sake. You're trying to address real material needs." (The Cut, 2020)

Mutual aid is when people get together to meet each other's basic survival needs with a shared understanding that the systems we live under are not going to meet our needs and we can do it together RIGHT NOW!

Mutual aid projects are a form of political participation in which people take responsibility for caring for one another and changing political conditions, not just through symbolic acts or putting pressure on their representatives in government, but by actually building new social relations that are more survivable. " (Big Door Brigade, n.d.)



WE'RE GOING TO KEEP ON STRUGGLING FOR BRIGHTER DAYS

“Restorative Justice is an approach focused on repairing harm when a wrongdoing or injustice occurs in a community. Depending on the process or technique used, restorative justice involves the victim, the offender, their social networks, justice agencies, and the community.”



“Transformative Justice (TJ) is a political framework and approach for responding to violence, harm and abuse. At its most basic, it seeks to respond to violence without creating more violence and/or engaging in harm reduction to lessen the violence.”

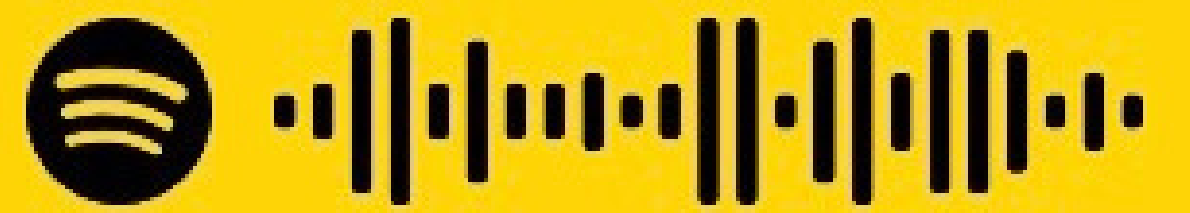




"[Prison] relieves us of the responsibility of seriously engaging with the problems of our society, especially those produced by racism and, increasingly, global capitalism."

-ANGELA DAVIS,
FROM "ARE PRISON'S OBSOLETE?"





"Together we know more, and **only together can we ultimately do better.** This is at the crux of social justice – the fact that a family, a team, and society at large can only operate on all cylinders when all members are fully included. In different ways and in different capacities, **we all contribute to the problem, and we all must be a part of the solution.**"
(Break Away, 2015)

